

Aduertisements

*partely for due order in the publique ad-
ministration of Common
prayers, and blsing the holy
Sacramentes:*

And partely for the apparel of all persons

Ecclesiasticall, by vertue of the Queenes Maiesties

letters, commaunding the same, the xv.

day of Ianuary, in the seauenth yeere of the

reigne of our Soueraine Lady ELIZA-

BETH, by the grace of God, of

England, Fraunce, and Ire-

land Queene, defender

of the faith, &c.



Imprinted at London at the

three Cranes in the Vine-

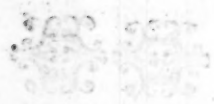
tree, by Thomas Dawson.

1584.

Abraham

the other in the presence of
Commission of Common
Prayer and Liturgy

And partly for the appeal of all persons
to the Council by virtue of the Ordinance
of the King in the first year of the
reign of King Henry the eighth
in the first year of the reign of
King Henry the eighth
in the first year of the reign of
King Henry the eighth



Imprinted at London at the
three Crownes
under the



The Preface.

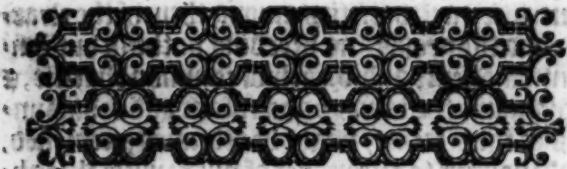
The Queenes maiestie of her godly
zeale calling to remembrance how
necessary it is to the auancement
of Gods glorie, and the establissh-
ment of Christes pure religion, for
all her louinge Subiectes, espec-
ally the state Ecclesiastical, to be knit togeather in
one perfect vnitie of doctrine, & be conioined in one
vniformity of Rites and maners in the ministrati-
on of Gods holy worde, in open prayer & ministra-
tion of sacraments, as also to be of one decent be-
hauour in their outward apparel, to be knowne
partly by their distinct habits to be of that vocatis
(who should be reuerenced the rather in their of-
fices as ministers of the holy things, wherto they
bee called) hath by her letters directed vnto the
Archbishop of Canterbury and Metropolitane, re-
quired, enioyned & straightly charged, that with
assistance and conference had with other bishops,
namely, such as be in commission for causes ecclesi-
asticall, some orders might be taken, whereby all
diuersities and varieties among them of the clea-
gie and the people (as breeding nothing but con-
tention, offence and breach of common charitie, &
bee against the lawes, good blage and ordinaun-
ces of the Realme) might be reformed & repessed,
and brought to one maner of vniformitie throg-
out the whole realme, that the people may thereby
quietly honoꝝ and serue almighty God in trueth,

A 2

concoꝝd,

The Preface.

concord, unitie, peace and quietnes, as by her ma-
iesties said letters moze at large doth appeare.
Whereupon by diligent conference and communica-
tion in the same, and at last by assent & consent of
the persons beefore sayde, these orders and rules
ensuing, haue bin thought meete and conueniente
to be vsed and folloved: not yet prescribinge these
rules as lawes equiualent with the eternall worde
of GOD, as of necessitie to binde the consciences
of her subjects in the nature of them considered in
themselves: Or as they should adde any efficacy,
or moze holynesse to the vertue of publique prayer
and to the Sacraments, but as temporall orders
merely Ecclesiastical, without any vaine supersti-
tion, and as rules in some part of discipline concern-
ing decency, distinction, and order for the time.



*Articles for doctrine and
preaching.*

Firste, that all they which shal bee admitted to
preache, shall be diligently examined for their
conformitie in vnttie of doctrine, estab'lished by
publike authoritie: and admonished to vse sobrietie
and discretion in teaching of the people, namely in
matters of controuersie: and to consider the graun-
tie of their office, and to foresee with diligence the
matters which they will speake, to vtter them to
the edification of the audience.

Item, that they set out in their preaching the re-
uerent estimation of the holpe Sacramentes of
Baptisme and the Lordes Supper, exciting the
people to the ofte and the deuout receiuing of the
holy Communion of the body and blood of Christ,
in suche forme as is already prescribed in the booke
of comon prayer: & as it is further declared in an
homily concerning the vertue and efficacy of the
said Sacramentes.

Item, that they moue the people to al obedience,
aswell in obseruation of the orders appoynted in
the booke of Common service, as in the Queenes
Majesties Iniunctions, as also of all other ciuill
dueties due for subjects to doe.

Item, that al licenses for preaching, graunted out
by the Archbysshop & Bishops within the prouince
of Canterbury, bearing date before the first day of

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March 1564. be void and of none effect: and neuer thelesse al such as shalbe thought meete for the office, to bee admitted againe without difficultie or charg, paying no more but 4. pence for the wryting, parchment and waxe.

Item, if any Preacher or Parson, Vicar or Curat so lycensed, shall fortune to preach any matter tending to dissention, or to the derogation of the religion and doctrine receiued, that the hearers denounce the same to the Ordinaries, or the next bishop of the same place: but no man openly to contrary or to impugne the same speache so disorderly vttered: whereby maye grow offence and disquiet of the people, but shalbe counced and reprovued by the Ordinary after such agreeable order, as shalbe seene to him according to the grauitie of the offence. And that it be presented within one moneth after the wordes spoken.

Item, that they vse not to exact or receiue unreasonable rewardes or stipends of the poore pastors, comming to their Cures to preach, whereby they might be noted as folowers of filthy lucre, rather then vse the office of preaching of charitie & good zeale, to the saluation of mens soules.

Item, if the Parson be able, he shal preach in his owne person euerye thre monethes, or else shall preach by another, so that his absence bee approued by the Ordinary of the Dioces in respecte of sickness, seruice or studie at the Vniuersities. Auerthe.

Articles.

nevertheless yet for want of able preachers and parsons, to tollerate them without penaltie, so that they preach in their owne persons or by a learned substitute, once in euery three monethes of the yere.

Articles for administration of praier and Sacramentes.

First, that the Common praier be said or song decently and distinctly, in such place as the Ordinary shall thinke meete for the largenes and streightnes of the Church and Quyer, so that the people may be most edified.

Item, that no Parson or Curat, not admitted by the Bysshop of the Dioces to preach, do expound in his own Cure, or else where, anye scripture or matter of doctrine or by the waye of exhortation, but onely study to reade grauely and aptly, without anyglosing of the same, or any additiōs, the homilies already set out, or other such necessary doctrine as is or shalbe prescribed for the quiet instruction and edification of the people.

Item, that in Cathedrall Churches & Colledges, the holy Communion be ministred vpon the firste or seconde Sunday of euery moneth at the leaste, so that both Deane, Prebendaries, Priests and Clerkes do receiue: and all other of discretion of the foundaeton, do receiue four times in the yere at the least.

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Item, in ministracion of the holpe Communion in the Cathedrall and Collegiat Churches, the principall minister shal vse a Cope with Gospeller and Epistoler agreeably: and at all other prayers to be said at the Communion table, to vse no Copes but surpleses.

Item, that the Deane and Prebendaries weare a Surplesse with a silke hoode in the Quyer: and when they preach in the Cathedrall or Collegiate Church, to weare their hoode.

Item, that euery minister saying anye publique prayers, or ministring of the Sacraments or other rites of the church, shal weare a comely Surples with Sleeues, to be prouided at the charges of the Parishe: and that the Parishe prouide a decent Table standinge on a frame, for the Communion Table.

Item, they shall decently couer with Carpet, like or other decent couering, and with a faire linnen cloth (at the tyme of the ministracion) the Communion table: and to set the ten Commandementes vppon the East wall ouer the said table.

Item, that all Communicants do receiue kneeling, and as is appointed by the lawes of the Realme and the Queenes Maiesties Iniunctions.

Item, that the font be not remoued, nor that the Curate do baptise in parish Churches in any Basins, nor in any other forme then is already prescribed

scribed, without charging the parent to be present
or absent at the christening of his child, although
the parent may be present or absent, but not to an-
swere as Godfather for his childe.

Item, that no child bee admitted to answere as
Godfather or Godmother, excepte the childe hath
received the Communion.

Item, that there bee none other holydaies obser-
ued besides the Sundayes, but onely such as bee
set out for holydaies, as in the statute, Anno quinto
& sexto Edwardi secm, and in the newe Kalender au-
thorised by the Dukes of Beaufort.

Item, that when any Christian body is in passing,
that the bell be tolled, and that the Curats be spe-
cially called for to comfort the sick person: & after
the time of his passing, to ringe no more but one
short peale: and one before the buriall, and another
short peale after the buriall.

Item, that on Sundayes there be no shops open
nor artificers comonly going about their affaires
worldly. And that in all faires and common mar-
kets, selling byon the sunday, there be no shewing
of any wares, before the service be done.

Item, that in the Rogation daies of procession,
they sing or say in English the three psalms begin-
ning Benedic anima mea, &c. with the Litanie and
Ave Maries thereunto, with one Homily of the of-
fering to God, already devised and divided into
four partes, without addition of any superstiti-
ous Ceremonies heretofore used.

Articles for certaine orders in

that the Bishoppe shall give open monitions to all men, to except against such as they shal thinke not to bee worthy, either for life or conversation. And there to give notice that none shall sue for orders, but within theyr diocesse where they were borne, or had theyr long tyme of dwelling, except such as shall be of degree in the universities.

Item, that young scholars or students, made to be made, be instructed, that they be able to make apt answers concerning the forme of the Catechisme prescribed.

Item, that no Curate or Minister be permitted to lette without examination & admission of the Rectorie or his depute, in writing, having respect to the greatnes of the tithes, and the meetnes of the parsonage, that the said ministers if they receive any benefices to any other, be by no means admitted to serve, without testimony of the Rectorie where they come, in writing of the honesty and ability, until such as is

Item, that the Bishoppe be call home once in the year, to be present in his Church, or beneficed in the diocesse, publicly to direct at the universities, to know how they proficely in teaching, and that he be not suffered to be a serving, or waiting man.

Item,

Articles

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ပုံ ၁: ဖိတ်ခေါ်ခံရသူများ၏ အသက်အရွယ်

Learn that all Doctors of Divinity

...the like apparatus.

Articles

Inc.

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Articles for outward apparel of

301 Ecclesiasticall persons

First, that all Archbishops and Bishops doe
be, and continue they accustomed apparell.

Item, that all Deanes of Cathedral Churches,
Masters of Colleges, all Archdeacons, & other
dignities in cathedral churches: Doctors bachelors
of Divinitie and lawe, having any Ecclesiasticall
livinge, shall weare in their common apparall, a
broad, a lide Cowne with sleeves straight at the
hand, without any cuttes in the same. And that
also without any falling cape: & to weare hennets
of Sarcenet, as is lawfull for them by the Act of
Parliament Anno 24 Henrie octavi.

Item, that all Doctors of Physicke, or of anye
other facultie, having any livinge Ecclesiasticall, or
any other that may dispende by the Church one
hundred markes, so to be esteemed by the fruites,
or tenthes of their promotions: and al Prebendaries,
whose promotions be valued at xx pound or
upward, weare the like apparrell.

Item, that they and all Ecclesiasticall persons,
or other, having any ecclesiasticall livinge, do weare
the Cap appointed by the intinctions: And, they
to weare no Hats, but in their journeyng.

Item, that they in their journeyng doe weare
their clokes with sleeves put on, & like in fashion
to their gownes, without gardes, welts, or cuts,

Item,

Item, that in their private houses & studies they
use their own libertie of comely apparell.

Item, that al inferior Ecclesiasticall persons that
weare long gobones of the fashion aforesaid, and
cappes, as before is prescribed.

Item, that all p^{re}b^ore Parsons, Ministers and Curates
do endeavour themselves to conform in their apparel
in like sort, as close as conveniently as their abi-
lities will serve to the same. Provided that their
habits be judged by the Bishop of the Diocess, And
if their abilities will not suffer to buye them longe
gownes of the form afo^{re} prescribed, that the they
walle weare their short gownes, agreeable to the
forme before expressed.

Item, that al such persons as haue beene or be ecclesiastical, and tene not the ministerie, or haue not accepted or shall refuse to accept the oath of obedience to the Queenes Maiestie, do from henceforth forbad weare none of the said apparel of the form and fashion aforesaid, but to go as merre lay men, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinarie to the Commissioners in causes Ecclesiasticall, and by them to be reformed accordingly.

¶ *Protestations to bee made, promised and*

subscribed by them that shall hereafter be admitted to

any Office, Rectorie, or Cure in any Church, or other

place Ecclesiasticall

In primis, I shall not preach or publicquely inter-
prete, but onely read that whiche is appointed
by publique authoritie, without speciall licence of
the Bishop under his seale.

I shall read the service appointed, plainly, di-
stinctly and audibly, that all the people may heare
and understand.

I shall keepe the Register book according to the
Queenes Majesties Injunctions.

I shall be sobriety in apparell, and specially in
the Church at Common prayers, according to or-
der appointed.

I shall moue the parishioners to quiet and con-
corde, and not give them cause of offence and shall
helpe to reconcile them which bee at variance, to
my uttermost power.

I shall reade daylye at the least one Chapter of
the old Testament, and another of the newe with
good aduisement, to the increase of my knowledge.

I doe also faithfully promise in my person, to
be and exercise my office and place to the honoz of
God, to the quiet of the Queenes subiects withyn
my charge, in trueth, concord and vnity. And also
to

Articles.

to obserue, keepe and maintaine such order and conformity in all externall pollicy, Rites and Ceremonies of the Church, as by the lawes, good vsages and orders are alreadye well provided & established.

I shall not openly intermeddle with any artificers occupations, as couetouslye to seeke a gaine thereby, hauing in Ecclesiastical liuing to the sum of twentie nobles or aboue by yeere.

Agreed vpon and subscribed by

Matthæus Cantuariensis.

Edmundus Londoniensis.

Richardus Eliensis.

Edmundus Roffensis.

Robertus Vintoniensis.

Nicholaus Lincolnensis.

} Commissioners
in causes Eccle-
siasticall,

with others.

FINIS.

